THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*" (GENESIS 49: 10).

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THE RESURRECTION.

(*Concluded from page 260.*)

Those who are not fit for either of these three glories, will also be quickened, but not with glorified bodies. Daniel tells us that some shall rise "to shame and everlasting contempt" (12: 2); and Paul declares that "he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6: 8); which expression seems to indicate that the "shame and contempt" that will cling to some in the resurrection consists of some loathsome defects in the resurrected body, owing to the "corruption" of the flesh in mortality. Hence the importance of living pure lives in mortality, and honoring our bodies. "If you dishonor that body—transgress the natural laws pertaining to it, you are not worthy, in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is the death that never dies. That is endless death" (Brigham Young, *Journal of Discourses*, Vol. VIII., p. 28).

From the Doctrine and Covenants (129: 1, 2) we know that angels are resurrected beings, and that they have bodies of flesh and bone (see also Sec. 130: 5). They have no blood,* and in all probability their bodily organs are so modified as to serve the new conditions, there being no need of the elaborate machinery by which the blood is extracted from the food, purified, and distributed, as is the case in our mortal bodies; but whatever the modifications may be, angels always appear as human beings. Gabriel, who announced the coming of the Messiah, and Moroni, who opened

* "All will be raised by the power of God, having spirit in their bodies, and not blood" (Joseph Smith, *History of the Church*, Vol. IV., p. 555).

the gospel dispensation in our day, appeared in human form. So did John the Baptist, and Peter, James, and John.' Concerning Moroni, the Prophet Joseph says, "He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning (*History of the Church*, by B. H. Roberts, Vol. I., p. 11). This gives us some idea of what a glorious, resurrected body is like.

III. When Will the Resurrection Take Place?

There has been a very general belief in the Christian world that the resurrection would take place on one certain day, "the last day"; that all the dead would rise simultaneously, or very nearly so, and that they would all be ranged in two groups before the judgment seat, like sheep and goats separated by a shepherd, and then and there receive their sentence in accordance with their deserts in mortality.

This picture is founded on a strange misunderstanding of Matthew 25: 31-46, where the Lord speaks about the judgment that will be passed upon *nations*, not individuals, at His second coming, and where the punishment inflicted is one that is intended for their reform, as we learn from the Greek word there used, *kolasis*.

St. Paul tells us that every *man* is to rise in his own order: "Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father" (I. Cor. 15: 23, 24). Christ rose first, and with Him "many bodies of the saints which slept arose" (Matt. 27: 52). Whether at that time that part of the antediluvian world to whom our Lord preached in the spirit world, were set free and received bodies, provided they accepted the message, is merely a matter of speculation. All we know is that our Lord had been anointed by the Spirit to "preach deliverance to the captives" (see Luke 4: 18), and that His mission was not confined to this side of the grave. Those who belong to our Lord will rise when He comes, at the beginning of the Millennial reign, and the rest of the dead will be called forth later.

In the Doctrine and Covenants we read, "For a trump shall sound long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which die in me, to receive a crown of righteousness," (29: 13). "And then

shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them" (45: 54). "Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore for this cause preached the apostles unto the world the resurrection of the dead" (Doc. and Cov. 63: 49-52).

When our Lord comes to establish His kingdom, "the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him, and they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven" (Doc. and Cov. 88: 96, 97). After this comes "the redemption of those who are Christ's at His coming, who have received their part in that prison which is prepared for them, that they might receive the gospel" (88: 99). Then come "the spirits of men who are to be judged and are found under condemnation; and these are the rest of the dead," who are not resurrected until the end of the thousand years (88: 100, 101). Finally, they will rise who are "the sons of perdition" (88: 102). This is what the Lord has revealed, through His prophet in this age, concerning the order of the resurrection.

The doctrine of the resurrection is a glorious doctrine. Let us study it and try to comprehend it. Let us strive to merit part in the first resurrection.

"Be very careful that you do not so conduct yourselves that when your bodies die, you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain. There is a great design in the formation of the body.

"The people cannot comprehend the deep mystery of the design of the Almighty in bringing so many people into this human world, shall I say? This is a world of pain, of darkness, sorrow, affliction, and death. The Almighty has his objects and plans all laid, and we are to pass through all these afflictions and to endure all he calls us to endure, to give us knowledge, wisdom, and experience; for we cannot receive them upon any other principle. His design is to exalt the human family, and to bring them back to the presence of the Father and the Son. The Heir of the family died to take away our sins. He has suffered that we may live. He has offered Himself up for the sins of the world. Why?

Because He is the heir of the family. The Father and the Son are now doing all they can to save His children, and all the heavenly hosts are exerting their powers to accomplish the same great end" (Brigham Young, *Journal of Discourses*, Vol. VIII., p. 30-31).

THE PATH OF GLORY.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour,
The paths of glory lead but to the grave."

Humanity, that mass of strangely mixed beings—the king and the beggar, the black and the white, the Christian and the heathen—is traveling, nay flowing (for we must glide with time whether we will or no) to but one goal. Humanity is as one gigantic river with a huge delta, its each individual being a small streamlet emptying all it has into one common ocean. One stream may have a bed of sand to flow in—gliding smoothly and without a ripple, while its brother streamlet has a pebbly course. So do we, the streamlets of humanity, have each his individual course; yet do we have one common goal. I may be prosperous, living in luxury—flowing without a ripple; my neighbor may have a life of hardships, one of sorrow—"a pebbly course."

Man is striving (some in one way, and some in another) to lift his social standing, to increase his wealth, and to raise himself above his neighbor. Social standing? What does it mean? To some it means the position they hold in their country—either the higher or the lower classes—to others it means the rank they hold in that hollow, superficial world of fashion. Some there are who amass great fortunes, and some who become great statesmen and rulers, and still others who become the dregs of society and the scum of the earth. But no matter how high a man climbs, or how wide the gap between him and his fellows, there is one tax-collector to whom, with them, he has to pay toll. Strangely enough, that toll is the same with every one, and is called life.

"The boast of heraldry, the pomp of power!" Of what benefit is a coat of arms, telling of old families, and lords, and dukes, etc.? What good did Napoleon receive from his *power*? He paid his toll, like all the rest. And that toll? It was his all—his life. "The paths of glory lead but to the grave." Why try to conquer nations? We cannot take our conquests with us beyond the grave. This world's goods are for this world *alone*. What do we derive from the taking of more than our share? We know that the grave is not our absolute end, but the end of *this* world for us. If we cannot take our fortunes or our glory from this world, why not try to gain that of which the grave does not deprive us? Why not shape our lives to prepare for the immortality that we

gain after having paid our last toll, which we call life to the grim tax-collector, whose name is Death; "for what shall it profit a man if he gain the whole world, and lose his own soul?"

Liverpool. JOSEPH F. SMITH III.

SPIRITUALLY BANKRUPT.

THE spiritual bankruptcy of English Congregationalism is, according to Rev. G. Stanley Russel, a leader of his communion, being openly proclaimed. The signs upon which such a contention was based were numerous; but perhaps the most significant of all was the position of the London Missionary Society, which, in contrast with other missionary societies, was experiencing yet another and more serious financial crisis, and contemplating withdrawal from important and long fields of labor. Congregationalists seemed to have forgotten that an army was only strong in the field in proportion as it was secure at its base, and that the power of a church abroad was entirely dependent upon its life and vigor at home. Missions from every point of view—sentiment, logic, tradition and divine ordination—were the national and inevitable outcome of Christian discipleship; but the tree withered when the root was unwatered. The mission field was paying to-day for the unrecognized fact that its power and its future was in the home churches which have been suffered to fall into decay. There was, too, a wiltering and withering effect on the life of the spirit which was going to do anything aggressive and effective for Christ in the world.

"Until we reopen the fountains of spiritual inspiration and energy for our somewhat blasé souls," Mr. Russell says, "we shall continue to be faced with this humiliating fact that alone of the churches of our nation Congregationalism could be described as 'spiritually bankrupt.' When we have brought some conviction with the maintenance of Congregational principles, we shall have done much; but when we have thrown ourselves back upon the resources of the Spirit, and have realized the need, not only of going out into all the world, but also of beginning at Jerusalem, we shall have done more. S. D. Gordon, in one of his books, tells the story of a speaker who was about to address a large meeting on a Sunday afternoon in Chicago, and before rising to his feet he said to one of the ministers sitting near him, 'Are many of the audience church members?' 'Oh! nearly all,' was the reply: 'but you know how little that means.' 'How little that means!' Rather how little we have made it mean. We have bled the church white by our whittling away of things that matter, and our glorification of things that do not. The wonder is not that we are spiritually bankrupt, but that we are not spiritually extinct, and we shall be unless there is struck in our churches and our hearts a

robust, uncompromising note of loyalty to the first principles of our faith, and to the great tenets of liberty and righteousness which our fathers purchased at such a price." *The Christian Work.*

A FAITHFUL SISTER.

It will undoubtedly prove interesting and faith-inspiring to many of the saints and friends to read the testimony, and a very short sketch, of one of the oldest and most faithful members of the Church in Great Britain.

Sister Ann Sophia Jones Rosser, of Chepstow Road, Raglan, was born in Monmouthshire, August 28th, 1834, or in the fourth year after the organization of the Church. Being baptized in her seventeenth year, she was among those who early heard and accepted the gospel in South Wales. At the age of nineteen, she was married to Charles Rosser, and together they lived the lives of Latter-day Saints until death called them to part, for this life, in 1909.

From the earliest, Sister Rosser took an active part in the gospel, always doing her utmost to announce its "glad tidings," and incidentally receiving her share of the persecution. In one day Sister Rosser distributed fifty tracts and sold seven copies of the Book of Mormon, which resulted in the conversion of twelve persons. She has also been instrumental in converting scores of others, and assisting many to emigrate to Utah.

Sister Rosser was living at Newport in the year 1857, when the plague of cholera visited the city, and she testifies that only one of the then three hundred and fifty members of the Church in the town died. Three years later, with many others, including Elders Orson Pratt and Willard Richards, she was present at a conference social in Newport, when the roof of the building fell in and all escaped injury. These incidents have firmly impressed her with the fact that the Lord is ever mindful of His children, and that His "arm of mercy" is over them. Aside from these incidents, she affirms that she has beheld the workings of practically all the miraculous gifts of the spirit, and all who read these lines may rest assured that her faith is proportionately strong.

During her sixty-six years in the Church, Sister Rosser has entertained several hundred elders, prominent among whom were Brigham Young, Wilford Woodruff, John Taylor, Lorenzo Snow, Joseph F. Smith, John Smith, Orson F. Whitney, Heber J. Grant, Charles W. Penrose, Francis M. Lyman, Anthon H. Lund, Heber C. Kimball, Rulon S. Wells, Joseph W. McMurrin, Angus M. Cannon, George F. Richards, Willard Richards, Parley P. Pratt, Orson Pratt, Orson Hyde, and Edwin F. Parry.

Now in her 82nd year, Sister Rosser does her own house work, and until the coming of this winter, walked three miles to do her weekly shopping. She attributes her surpassing strength to the fact that she has always observed the "Word of Wisdom." She

now says, "I do not know how long I will remain here," and from this we may rightly infer that her faith in the "future life," is quite as strong as her knowledge of this. May her declining years be full of happiness, and then, may she "pass on" to an eternal reward.

Bristol. ELMER B. EDWARDS.

"THE ADVENT OF TRUTH."

DURING all ages the people could say with Oliver Wendell Holmes, of our era:

"The time is wracked with birth-pangs; every hour
Brings forth some gasping truth, and truth new-born
Looks a misshapen and untimely growth;
The terror of the household, and its shame,
A monster coiling in its Nurse's lap,
That some would strangle, some would only starve;
But still it breathes, and passes from hand to hand,
And suckled at a hundred half clad breasts,
Comes slowly to its stature and its form,
Calms the rough ridges of its dragon scales,
Changes to golden locks its snaky hair,
And moves transfigured into angel guise,
Welcomed by all that cursed its hour of birth,
And folded in the same encircling arms
That cast it like a serpent from their hold."

Our Savior came to this earth with truths that appeared to be in advance of His day. The people ridiculed, shunned, and crucified Him who came to better their conditions. Yet His gospel, after it had been tested, was found to be just what the world was in need of at the time. To-day one-third of the people of the world profess to worship Christ—Him who was "cast like a serpent from their hold."

Each of the great reformers has had obstacles to remove and overcome before he was "folded in the same encircling arms that cast him like a serpent from their hold."

Columbus was forced to wander from ruler to ruler, before he could persuade a king and queen to risk three small ships to test his theory. However, after a successful voyage, he was "folded in the same encircling arms that cast him like a serpent from their hold."

Can not the same be said of "Mormonism?" Truly it appeared "a misshapen and untimely growth." Was it not "the terror of the household?" "Still it breathes and passes from hand to hand." To-day, to the hundreds of thousands that have obeyed its saving principles, "Mormonism" has "moved transfigured into angel guise." Many that have accepted it were at first its most bitter enemies. So to a great extent it has been "folded in the same encircling arms that cast it like a serpent from their hold."

Sunderland. WILLIS S. THOMAS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 4, 1916.

EDITORIAL.

WORK FOR THE DEAD.

In the *Millennial Star* of March 25th, 1915, a notice was published, over the signatures of the First Presidency, to the effect that arrangements were being made to assist the saints residing in the various missions of the Church, who cannot, on that account, personally perform temple ordinances, to obtain proxies. The desire of the First Presidency is that faithful saints, living in places remote from the temples, shall be helped to fulfill their obligations to their departed kindred or friends, as God requires.

Arrangements have also been made whereby faithful members of the Church, who have died in various missions, or who may die therein hereafter, without having received temple ordinances in life, will have those ordinances attended to in their behalf.

Those who desire such temple work done should confer with their conference president, who, when satisfactory information has been obtained, will send the names, with his endorsement, to the president of the mission, who will forward them to headquarters.

The information needed to properly identify the dead, for whom temple work is to be performed, includes the following: Name, in full (maiden names of women); date of birth; place of birth (town, county, state, and country); date of death; name of heir, or friend, at whose instance the work is to be done, and his, or her, relationship to each one named. When this information cannot be given as completely as desired, that which is lacking may be approximately formulated.

Conference presidents are requested to take notice of this, and to assist faithful members of the Church, so that they may be able to fulfill their duties in this respect.

Hyrum M. Smith.

PROHIBITION PROHIBITS.

Representatives of liquor interests claim that Prohibition promotes drunkenness. They produce figures to prove that more intoxicants are sold in so-called "dry" territory than in "wet." They go so far as to claim that the maintenance of public-houses is in the interest of temperance and public morality. This is the liquor trade's stock argument in the United States, where Pro-

hibition has made wonderful progress during the last few years. It is frequently heard in this country, too.

Our Side, a journal published in Minneapolis, U.S.A., in the interests of liquor dealers, some time ago let the cat out of the bag. That paper said, in part, in its Christmas greeting:

"Friends and readers, a Merry Christmas and a Happy New Year! * * * The last two years have been very bad and bitter ones. Nearly 100,000 retailers have been put out of business and some of them have had to ride the bumpers to get where they could get work. * * * Yet notwithstanding that, *Our Side* says to all, Merry Christmas! Let all entertain hopes for better times and a Happy New Year. * * *

"In this supposed-to-be-joyous season, let us resolve to do right—obey the laws—help the poor as much as we can, contribute to church and charity according to our means—remembering that there are others worse off than we are, and that we are not altogether hoggish and parsimonious. Let the brewers be kind and considerate of the poor saloonists. Let the saloonists on the other hand work hand in hand with the brewers and wholesalers. As they say in the secret societies, 'Let peace and harmony prevail.'"

That is probably the truth. Prohibition decreases the sale and consumption of intoxicants. It does not increase drunkenness, as alleged. If it did, it would be to the interest of brewers, distillers and dispensers of their wares, to join the Prohibitionists and work with them with all their might.

Our Side, evidently endeavors to create sympathy for the 100,000 saloonists whom Prohibition has compelled to look for some honest work to do, but it should be remembered that in many thousands of homes, wife and children were made happy at Christmas, because they had the money which, but for Prohibition, would have found its way to the pocket of the public-house keeper.

J. M. S.

COFFEE AND BAD TEETH.

A RECENT number of the *Utah-Posten*, a Swedish paper published in Salt Lake City, contains an article in which the interesting information is given, that Swedish physicians, after a thorough investigation, have come to the conclusion that coffee-drinking is responsible for numerous bodily ailments, such as nervous troubles, indigestion, anaemia, and especially bad teeth. They have so reported to the Swedish government.

In Sweden, coffee-drinking has become a menace to the health of the people in many districts. The Rev. Vallberg, in a report to a medical journal, states that the coffee consumption in Lapland amounts to about 1.5 quarts a day for every grown person, and that three cases have come under his observation in which death was due directly to coffee. He tells the following characteristic story, which he heard from a forest inspector.

We were busy marking trees; but when the laborers had been at

it a couple of hours, they were exhausted. I asked the government inspectors what was the matter with them, seeing that they moved like snails. I was told, "They are used to a rest for coffee." Sure enough, I had to let them "rest" every other hour, and when they had had three, or four, cups of coffee, they could continue as long as the effects of the stimulant lasted, and then they had to "rest" again. The *Stockholms Dagbladet* relates another instance. At a funeral in Uppland there was neither beer nor any other form of alcoholic drink, but twenty kilograms (over three stones) of coffee were consumed in two days.

In Denmark, too, the physicians who have paid attention to the subject, have come to the conclusion that coffee-drinking is responsible for bad teeth. On this subject Professor Carl Christensen writes, in part:

"Unfortunately, it is not the admittedly poisonous substances, such as alcohol, tobacco, etc., which are responsible for the general decay of teeth in Denmark; no, strange to say, the enemy hides among the more respectable things we consume. In this country, as everywhere else, the blessed little drop of coffee is one of the most suspicious gifts of culture. With its appendage of soft bread, and with the attest for health-promoting virtue coffee has obtained, so different from the contemptible alcohol, this sanctimonious little drop of 'coffee with dip' executes its murderous onslaught on the teeth of the population. It deceives the stomach, lowers the general condition of health, and carries with it disinclination for real, vigorous mastication, which is of so great importance for the digestion, and which would strengthen the teeth, in the same way as work strengthens every bodily organ. Many believe that when science will be in a position to speak without fear of being condemned for heresy, and give its opinion about the importance of the various things we consume, to the general health of the people, the sugared little drop of coffee will be hanged by the side of the dram—as a warning to drunken sots."

Scandinavian scientists are speaking of coffee, because that is the drink which happens to have become popular in their countries. If English physicians should investigate the effects of tea-drinking, they would arrive at the same conclusion regarding that beverage; for the injurious poisons contained in tea and coffee are practically the same. Caffeine is identical with theine. Tannin is obtainable both from the coffee berry and the tea leaf, as well as from the oak bark.

Scientists have finally come to recognize the injurious effects of these drinks and warn against them. The Prophet Joseph Smith uttered a voice of warning against coffee and tea over eighty years ago, and the elders of the Church have preached that Word of Wisdom ever since. Will the people believe it, when Science adds its testimony to the truth of the teachings of the Church?

J. M. S.

MINUTES OF THE NORWICH CONFERENCE.

The Norwich annual conference was held at the Latter-day Saints' Hall, 3 Westlegate Street, Norwich, on Sunday, April 23rd, 1916. There were in attendance: President Hyrum M. Smith, of the European mission; Elder J. M. Sjodahl, of the Liverpool office; President Vern R. Ekins and two traveling elders, G. Sanford Pincock and Francis M. Skinner, of the Norwich conference.

The morning session commenced at 10:30 by singing, "Joseph Smith's first prayer." Prayer was offered by Elder Francis M. Skinner. Continued by singing, "We'll sing all hail to Jesus' name."

After the "gem," the sacrament was administered by Elders G. Sanford Pincock and William Walker.

President Vern R. Ekins welcomed all to conference. He said he hoped they would enjoy the Spirit of the Lord, and have a time of rejoicing.

A program was then rendered by the Sunday school, under the direction of Superintendent George E. Southgate. Concert recitation by the Sunday school, Doc. and Cov. 76: verses 1-7; song, "Our angels," by second intermediate class; the first six Articles of Faith, by the first intermediate class; a brief account of the life of the Prophet Joseph Smith, by Sister Edith Southgate, of the second intermediate class; Ruth Bain, of the first intermediate class, sang, "Loving Shepherd of my soul"; Sister Violet Coleby, of the Lowestoft Sunday school, gave the "Mormon" conception of Jesus Christ: Brother Frank Wilkins recited Rev. 14: 6-7, and offered an explanation of the same; Brother Arthur Burrell, of the first intermediate class, recited Doc. and Cov. 76: 1-10; the whole school recited James 1: 5-6, and Romans 1: 16-17; the children's class sang, "Jesus bids us shine"; Joseph Shelley (aged nine years), of the Ipswich branch Sunday school, gave a brief account of the birth, life, crucifixion, and resurrection of Christ; the first ten Articles of Faith were recited by the Norwich second intermediate class; thoughts on the poem, "O my Father," were given by Sister Gertrude Harris; the entire Sunday school sang, "The Pilgrims' chorus."

A talk upon the subject "Charity," by Sister Elizabeth Scott, of the Wisbech branch, was enjoyed by all.

President Hyrum M. Smith then spoke. He said he had been very much instructed and benefited in listening to the Sunday School exercises. He mentioned that through the revelations of the Lord the gospel had been restored in its fulness, purity, and beauty. We are all able to understand it by the spirit of the Lord. Our little children can understand and explain many of the truths the Lord has revealed. No man can understand the truth without the Holy Ghost, and no man can know that Jesus is the Christ, without the Holy Ghost. The world does not receive the gospel

any more readily now, than when the Savior taught it when He was on earth, or in the time of the ancient prophets.

President Smith conveyed greetings from Sister Ida B. Smith, President of the Relief Societies in the European mission.

Closed by singing, "Sing we now at parting." Benediction by Sister Florence Platten.

The Norwich choir, under the direction of President Vern R. Ekins, opened the afternoon session by singing, "O make me Thine forever" (music by Elder H. LeRoy Frisby). Prayer by Elder H. A. Alexander. The congregation sang, "Behold the great Redeemer die."

The sacrament was administered by Elders Robert Faulger and James A. Loads.

The names of the general and local authorities of the Church were presented by Elder Francis M. Skinner. All were unanimously sustained.

Elder G. Sanford Pincock was the first speaker. He said that obedience is one of the greatest and most beautiful laws of our heavenly Father's kingdom. All blessings depend upon obedience. Great will be the condemnation of those who have the opportunity to accept the gospel of Christ, and do not.

Sister Sabina Reynolds, of the Lowestoft branch, rendered a solo, "The radiant morn."

Elder J. M. Sjodahl was the next speaker. He told the story of the resurrection of our Lord, as recorded in the New Testament, and pointed out the proofs given for the truth of it. "If," he said, "this is not established by sufficient evidence, then nothing in human history can be accepted as true. We may just as well deny that Alexander the Great ever lived, or that Napoleon had a Waterloo, as to deny that our Savior rose from the dead." The speaker then spoke of the general resurrection, and answered the questions, (1) With what kind of body shall we rise? (2) When will the resurrection take place?

The choir sang the "Glory Song," and the benediction was pronounced by President Hyrum M. Smith.

The evening session commenced at 6:30, when the congregation sang, "We thank Thee, O God, for a prophet." Prayer by Elder George E. Southgate. The choir rendered another anthem, "Joseph the Seer."

Elder Francis M. Skinner was the first speaker. He spoke of the eternal existence of God, and of the miracles He yet works. Man, he said, was made in the likeness of his Creator. We know this because God has revealed Himself to man. He has appeared with Adam, Moses, Abraham, Paul, and the Prophet Joseph Smith. Paul was miraculously converted to the gospel. Miracles are a gift from God.

President Vern R. Ekins rendered the solo, "Calvary."

Elder H. A. Alexander then spoke. When, he said, we accept

the gospel and become baptized, we throw off the old garment and put on the new. To him who is truly converted, the "old man" dies, and is made new. He exhorted the saints to live the gospel, and bore his testimony, and said he knows this is the work of God.

President Vern R. Ekins extended the welcome of the elders and saints of the Norwich conference to all present, and invited the investigators and friends to attend our future services. He said, I rejoice to know that we are all brothers and sisters, as the children of God. The gospel plan is beautiful. It should be first and foremost in life. Value the responsibility placed upon you in the Church, or you will fall short when judged by the standard of progression. We can not stand still. Backward or forward we must go. Do good, and do it because you love to do good. The pre-existence of man was part of the plan of God. His plan allowed for our progression through service to our brothers and sisters. You are here on the earth to prove your mettle. During past ages man has refused to serve, hence he is non-progressive. Now he has rejected God's plan and uses his own laws instead, which brings misery and suffering to him. Pride too often steps in between man and God. Jesus reached success because of His humility and ambition united. He sought the meekest and humblest of men: found them truly God-fearing and made them His representatives on earth. He also sought the rich. His humility, love and service made it possible for Him to reach His present state of perfection. Do not stay your progress by allowing prejudice, which is the child of ignorance, to blind your way. And to the saints I say, keep true and pure, and God will bless you.

The congregation sang, "Come, O Thou King of kings."

President Hyrum M. Smith was the next speaker. He said sufficient evidence is at hand to support every principle of the gospel. Some things cannot be demonstrated so as to appeal to the reason of all men. For what is reasonable to one person, is unreasonable to another. We differ in makeup. Man is always anxious to reason things out to suit his own mind. Man by searching cannot find out God. God has stated that the only way to find Him, is through faith. The evidence of the resurrection is sufficient for some. They believe that the apostles saw Jesus after His resurrection. But they will not accept the same evidence as sufficient to believe that men in this day can see Him. The Prophet Joseph Smith saw Him and testified to His resurrection. A stronger and more powerful testimony, they reason, is necessary—the spirit of truth. A man may seek the knowledge of God, but no matter how he seeks, except the spirit of truth ministers it to him, his search is in vain. You saints are entitled to this spirit. Keep yourselves unspotted from the sins of the world. Be pure, and the Spirit will comfort you and teach you. We as saints know the truth and beauty of the gospel. Let us live so that we

may come forth in the first resurrection. Be prayerful, praise God, value the revealed word of God in the Book of Mormon and the Doctrine and Covenants. The contents of these are of the highest order; also, the Pearl of Great Price. Read the word of God; read the *Millennial Star*, the mission paper, a witness of God, a messenger of truth to the nations. Be economical and purchase the Church works. Live your religion. It may be that you will never hear my voice again in this land; but if we are faithful, we shall all meet again. We will surely be saved if we are faithful. Then, speaking to the young girls, he said, Girls, your prospects to be wives and mothers are not of the brightest. Motherhood is divine, and the ideal of all noble and pure women. Do not be unequally yoked. Be pure, and beware of the evil designs of wicked men. Better never marry, than marry a man who is unworthy of you. Be patient, keep the commandments, and in His own due time He will reward you for all you deserve. Keep true to covenants, the reward is sure. I leave my testimony with you. May God bless you!

Elder J. M. Sjodahl was the last speaker. He bore his testimony and exhorted the saints to live in accordance with the gospel.

President Vern R. Ekins made a few remarks, and the conference closed by singing, "Nearer, my God, to Thee." Prayer by Elder H. G. Alexander.

A Priesthood meeting was held at 59 Heigham Road, Norwich, on Saturday evening, April 22nd, 1916, at 8 p.m. Reports were made by President Vern R. Ekins and the two traveling elders, who felt very well in their work. President Hyrum M. Smith said our experiences were similar to those of the elders in other conferences, and offered advice and encouragement to the brethren. The closing remarks were made by Elder J. M. Sjodahl.

FRANCIS M. SKINNER, Clerk of Conference.

CHRONOLOGY OF THE WAR.

April 3.—The French re-occupy the western portion of the village of Vaux. The secretary of the War Office announces that six Zeppelins took part in the raid on Sunday night. Three reached Scotland, and one the north-eastern counties of England.

April 5.—The British Kut relief force occupies Umm-el-Hannah. Large German squadron seen in the Baltic moving towards Riga.

April 7.—Germans retake a portion of the salient at Eloi, captured by the British on the 27th of March. The British in Mesopotamia advancing toward Kut. The Russians in Caucasus drive the Turks over the river Kara Dere.

April 11.—The allies occupy the ports of Argostoli and Luxurion, on the Greek island of Cephalonia. The Greek government has protested. Fighting for Verdun continues.

April 12.—The Kut relief force on the south bank of the Tigris force the Turks back over a distance varying from one-and-a-half to three miles.

April 13.—Paris reports a lull in the operations before Verdun.

April 16.—The Kut relief force driven back by the Turks, in some places a distance of from five hundred to eight hundred yards.

April 17.—The allies notify Greece of their intention to transport the Serbian army in Corfu, through Greek territory to Salonica. The Greek government protests. Russians advancing toward Trebizond. Mackenson said to be appointed generalissimo of the Turkish army in Asia Minor.

April 18.—Official announcement states that the Russians have occupied Trebizond.

April 20.—American note to Germany, practically an ultimatum.

April 21.—German attempt to land arms in Ireland frustrated. A number of prisoners made, and among them, Sir Roger Casement.

April 25.—Three Zeppelins raid east coast of England. They came in from seaward and passed over Norfolk. Sharp fighting reported to the east of the Suez canal. A German squadron raids the coast off Lowestoft; departs after a short naval engagement. Incipient revolt in Dublin nipped in the bud. Some casualties reported. Russian troops land at Marseilles.

April 27.—Zeppelins raid the east coast of Kent last night. This is the thirty-fifth hostile air raid. Total casualties, 313 killed, and 748 injured. Martial law proclaimed in Dublin city and county.

April 28.—The British battleship *Russell*, destroyed by a mine in the Mediterranean. A German submarine sunk off the English east coast.

April 29.—The secretary of the War Office announces the surrender of General Townshend, at Kut, to the Turks.

April 30.—The Irish rebellion regarded as collapsed.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Turkish Baths, George Street, Hull (Hull conference), April 9th, 1916. Six souls were added to the fold of Christ. Elders Horace O. Hall and Floyd W. Nielson officiated.

A baptismal service was held in the Saltwater Baths, South Shields (Newcastle conference), on April 11th, 1916, when six souls were added to the Church of Christ. Elder George W. Smith officiated, assisted by President Jonathan Hunt and Elder Vincent Shepherd.

A baptismal service was held at the Central Baths, Burnley (Liverpool conference), on Sunday, April 16th, 1916, when six persons received baptism at the hands of Elders Benjamin F. Hulme and J. Earl Bent, and on the same day were confirmed members of the Church of Jesus Christ of Latter-day Saints.

A baptismal service was held at the Swan Baths, Norwich

(Norwich conference), on April 16th, 1916, when seven souls were added to the Church of Christ. President Vern R. Ekins officiated.

A baptismal service was held at the Public Baths, Mansfield (Nottingham conference), April 19th, 1916, when seven souls were added to the fold of Christ. President H. LeRoy Frisby, and Elders Aaron T. Pingree and Charles J. Smith officiated.

A baptismal service was held in the Carlisle Baths (Newcastle conference), on Friday, April 21st, 1916, when three souls were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. Elder J. M. Rothlisberger officiated.

A baptismal service was held at Durham House, Liverpool (Liverpool conference), on Saturday, April 22nd, 1916, when six persons were baptized into the fold, Elders Clarence J. Woods and Parley M. Condie officiating. The persons were then confirmed members of the Church of Jesus Christ of Latter-day Saints.

Successful Concert.—Writing under date of April 15th, 1916, Brother W. Gregson, Stockport (Manchester conference), says that on Saturday, March 25th, 1916, a very successful concert was given in the Masonic Hall, Stockport, by Miss Flossie Osborne's concert party. The program included some talented artists, each item being well rendered, and appreciated in a manner worthy of the Latter-day Saints. Quite a number of friends made their acquaintance with us for the first time, and much good will result therefrom. The proceeds, £2 14s. 6d., were turned over to the Sunday School funds.

DIED.

ALLASON.—At West Hartlepool (Newcastle conference), April 6th, 1916, Ivy Liddle Allason. Deceased was born October 9th, 1890, and baptized May 26th, 1906, by Elder Joseph A. F. Everett. Sister Allason was a faithful Latter-day Saint.

SHORT.—At West Hartlepool (Newcastle conference), April 8th, 1916, Mary Jane Short. Deceased was born December 13th, 1855, and baptized September 19th, 1913, by Elder L. M. Haynie. Sister Short was a faithful member of the Church.

CONTENTS:

The Resurrection	273	Prohibition Prohibits ...	280
The Path of Glory	276	Coffee and Bad Teeth ...	281
Spiritually Bankrupt	277	Minutes of the Norwich Conference	283
A Faithful Sister	278	Chronology of the War	286
The Advent of Truth	279	From the Mission Field	287
Editorials: Work for the Dead	280		

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